APPEAL from the Twenty Eight JUDGES TO THE Spirit of Truth & true Judgment

In all Faithful Friends, called *Quakers*, that meet at this Yearly Meeting at *Burlington*, the 7 Month, 1692.

WHereas twenty eight Persons, called Friends of the Ministry, have publish't a Paper of false Judgment against *George Keith*, and the rest of his Friends and Brethren, without any Hearing or Tryal, We, in behalf of the rest, do make this our Serious and Solemn Appeal to the Spirit of Truth & true Judgment in you all, that by the help & guidance of the same, ye may enquire and search into the matter, requesting & beseeching you to do Justice in these things, for the Vindication of the Truth, the honour of Christ, the Peace of your Consciences, & the Credit and Repute of our holy Profession, & making up the Breach that is among us, if possible, & answering the expectation of our faithful Brethren in *England*, and other places of the World, who will be greatly concern'd with us, that Justice and true Judgment may take place impartially, and without respect of Persons.

And *Friends*, Think it not strange, that we Appeal to you universally, that by the Spirit of Truth ye may give true Judgment in these matters concerning Us and these Twenty Eight Persons, and others of the Ministry who are joyned with them therein; for tho' upon a pretence of their being Ministers, they claim a Superiority over you the Lords Heritage & People, as if ye were not capable nor qualified to judge them, but that they have Authority to judge you, & on this pretended Authority (too like the *Roman-Hierarchy*) they have sent their Paper of Judg-

ment againſt us to you, tho' they were [illegible] Yearly Meeting, not any true Repreſentative of the Body, [illegible] theſe three Provinces, but a Party or Faction of p[illegible]en againſt the Truth (and us the defamed Witneſſes of it) many of whom we can prove guilty of great Ignorance and Error in Doctrine, as well as ſome of them are guilty of evil and ſcandalous Practice, repugnant to our holy Profeſſion; and ſome that have been too buſie to comply with their uſurped Authority over you, have read the ſaid Judgment in divers Monthly, Quarterly and other Meetings, without the conſent of the ſaid Meetings, or ſo much as asking it: All which we Appeal to you, Whether it be not a manifeſt Uſurpation over you, and ſeeking to bring you into Bondage? And when we have at ſeveral Meetings, requeſted the Friends of the ſaid Meetings, to enquire & examine the matter of Difference between theſe twenty eight men & us, ſome of the ſaid 28 have ſtill refuſed to ſuffer the thing to come to any further Examination or Judgment, pretending, *None have Power to judge in th ſe Matters but Friends of the Miniſtry*, whereof theſe 28 are the far greateſt-part in theſe 3 Provinces, and moſt of the reſt of the Preachers are joyned with them, to uphold and defend them in their Tyrannical Uſurpation over your Conſciences, as if ye were only to ſee with their Eyes, and hear with their Ears, and not with your own, and that ye were to take all things without all due Examination and Tryal, by an implicit Faith, *Papiſt-like*, from them. But if there remain that Nobility in you, and ſence of your *Chriſtian-Liberty* and *Freedom*, where-withall Chriſt hath made you Free, as we hope there doth, ye will not ſuffer your ſelves to be ſo impoſed upon, nor to be thus Aſs-rid by them, as to take things by a bare implicit Faith from them, but every one of you to ſee with your own ſpirituall Eyes, and hear with your Spiritual Ears of Gods opening, and to bring theſe weighty things of Difference to the true Touch-ſtone, the Spirit of Truth and true Judgment in your ſelves, which ye have; as well as a ey, and which many of you are better taught by and acquainted with than they; even as formerly it was,

that

that many of the People ſay beyond the Prieſts and Teachers, in the dayes of the Prophets, and of Chriſt in the Fleſh, and the Apoſtles; and of late, many Thouſands of the People have been beyond the Prieſt and Teachers, and have been made able by the Spirit of Truth to judge them for their great Ignorance and Error: And that ye may have the better Opportunity to examine theſe matters, and impartially and throughly to ſearch into them, and judge of them, we have procured to be printed their three Papers of Judgment, *viz.* the firſt given forth by their Monethly Meeting at *Philadelphia*, the 26 of 3d Month 1692. wherein they clear *Tho. Fitzwater*, and condemn *G. K.* for ſaying, *The Light is not ſufficient without ſomething elſe*, which ſomething elſe, *Thomas Lloyd*, as the Mouth of the ſaid Monthly Meeting, acknowledged, *They knew* G. K. *held to be the Man Chriſt Jeſus, and what he did and ſuffered for us on Earth, and what he now doth for us in Heaven*: The 2d Judgment is given forth by them called Friends of the Miniſtry, concerning *W. Stockdale*, ſigned by *Sam. Jenings*, as Clark of the ſaid Meeting, the 4 of 4 Month, 1692. The 3d ſigned by 28 of them of the Miniſtry, againſt *G. K.* and his Friends, *&c.* Which ſaid Judgments we deſire you to compare with our Printed Anſwer, called, *The Plea of the Innocent, &c* and another Paper called *An Expoſtulation with Thomas Lloyd, Samuel Jenings*, &c. and another by way of *Epiſtle*, in anſwer to their three falſe Judgments.

And we earneſtly requeſt and deſire of you, to procure of theſe 28 men, that we may have a publick Hearing with theſe men before you all, at a place and time mutually appointed by them and us, before the People be gone from the Yearly Meeting; and that an orderly Method be agreed upon betwixt them and us, to prevent all Confuſion, and eſpecially that none but one ſpeak at once, and that every one that ſpeaketh, who is concerned, may have full Liberty, without Interruption, in order to which we are moſt willing that one or two Impartial and Judicious men may be choſen by both them and us, to preſide, and have full Power to command and enjoyn Silence to any of them or us, as

they ſhall ſee occaſion; and whoever of them or us yieldeth not obedience to the ſaid Command, ſhall be held and declared unworthy & uncapable of further ſpeaking at the ſaid publick Conference. And alſo, we demand that Juſtice of theſe 28 men, that they will give us the ſaid Publick Hearing and Tryal before you.

And let theſe particular things be diſcourſed of, and come to a publick Hearing and Tryal at the ſaid Meeting, and what other things they and we ſhall agree to, *viz.*

1. Whether *George Keith* hath been proved guilty by theſe 28 men (his Accuſers) of *Reviling*, *Ungodly Speeches* and *falſe Accuſations*? Or whether he hath given Names to any of them (as alledged in their Paper) that they did not deſerve, & did not belong to them? And whether it be not falſe that they ſay, *This Meeting having Tenderly and Orderly dealt with him*?

2. Whether they who have ſigned that Paper againſt him, are not guilty of giving him Names that did not belong to him, but may be juſtly accounted Names of *Reviling*, *Ungodly Speeches* and *falſe Accuſations*? And whether *Samuel Jenings* particularly is not greatly to be blamed for calling *G. K. Worſe than Prophane*, and *Apoſtate*, ſeeing we know not wherein G. K. is in any one particular gone from Friends Doctrine or Practice, or what thing or things he is guilty of, ſo as to be worthy of having his Miniſtry denyed?

3. Whether it cannot be proved, that that Faction (which have ſufficiently ſhown their Oppoſition and Prejudice againſt *G. K.* and have ſigned to that Paper againſt him) are *guilty of Cloaking more Damnable Hereſies and Errors, than any Proteſtant Society in Chriſtendom*; while it can be proved againſt them, that they have not only cloaked *W. Stockdale* for above 18 Months, in ſaying, *To preach Faith in Chriſt within, and in Chriſt without, is to preach Two Chriſts*; and *Tho. Witzwater*, in ſaying, *The Light is ſufficient without any thing elſe*, and *That he owned no man Chriſt Jeſus as Mediator in Heaven, but the Grace of God within him*, and ſaying in his Prayer, *O God that dy d in us, and laid down thy Life in us, &c.* and ſaying, *That he had not learned that Leſſon, whether the Godhead*

was crucified on the Tree of the Cross, or some-what that he took of the Virgin, &c. but they have cloaked divers other Persons in their vile and gross Errors, as can be sufficiently proved, & particularly *Sam. Jennings*, in saying, *To do our own business, as men, we needed not a super-natural Power*; and *Tho. Lloyd* in arguing some hours, *That we might be Christians good enough without the Faith of Christ as he dyed for our sins, and rose again without us*; and *Arthur Cook* & *John Simcock* in their charging *G. K.* for imposing *Novelties* upon them, when he affirmed, *Christ was in Heaven in the same Body for being, in which he suffered*; and *J. Simcock* denyed that *Christ rose in the same Body in which he suffered*; and *Robert Young* in saying, *That he read not in all the Scriptures of Christ without, and Christ within*, and *that Christ was seperated from his Body in the Cloud*; and *Rob. Owen* & *William Southbe*, in *denying any general Day of Judgment*, and *the Resurrection of the Dead, but only what every one witnessed within here*: Whether these, with many more that can be proved, were not cause enough for *G. K.* to say, *More Damnable Heresies & Errors were cloaked among the* Quakers *here, than in any* Protestant Society *in* Christendom?

4. Seeing their Paper, signed by the 28 mentioneth a *main matter of Controversie betwixt* G. K. *and them, which* (they say) *they proffered to refer to one of his own Books, or to the Yearly Meeting here, or to the Yearly Meeting at* London; Let them show what that *main Matter of Controversie* is, and wherein his present Doctrine doth contradict any of his former Books, which he saith they can never prove.

5. Whether the Act of the Monthly Meeting at *Philadelphia* the 25 of 3d Month, 1692. is according to Christian Doctrine, *That the Light is sufficient without any thing else*, thereby excluding the *Man Christ Jesus without us*, and his *Death & Sufferings, Resurrection, Ascention, Mediation & Intercession for us in Heaven*, from having any part or share in our Salvation; and thereby making him only a Titular, but no real Saviour, as one zealous for that side, lately called the Difference betwixt them and us concerning Christ, *An empty Barrel*, and another great Zealot said, *He did not believe to be saved by that which dyed at Jerusalem*?

6. Whether it be necessary to our Salvation, to believe, *That Christ dyed for our sins without us, & rose again, and is gone into Heaven without us and there doth make Intercession for us?* And whether it doth not belong to sound Christian Doctrine to believe, *That Christ will come without us in his glorified Body to judge the quick and the dead and that there shall be a general Day of Judgment, and that there is a Resurrection of the Dead to be, that the deceased Saints have not yet attained generally, but wait for it until Christs Coming?* And whether *there is not to be a Resurrection of the Body, that is not the Resurrection or quickening of the Soul only*, as some falsly imagine: Let them clear themselves in these things, they having given us just cause to suspect them Unbelievers therein.

7. Whether every true *Christian* is not taught & led to believe in the Power and Spirit of Christ, & his Light and Life inwardly revealed, and by the help of the said measure to believe in him who hath the Fullness, even the Man Christ Jesus without us, glorified in Heaven? And whether by *True Faith in the Man Christ Jesus without us*, as it is wrought by the measure of the Spirit and Light of Christ in us, we receive not a daily supply and increase of more *Grace, Light & Life*, and a further measure of the Spirit from the *Man Christ Jesus?* And whether they who have not this Faith in the Man Christ Jesus without them, are worthy to bear the honourable Name of *Christians?*

8. Whether it is not a great and necessary part of *Christian Doctrine*, necessary to be preached, in order to bring People to an inward knowledge & enjoyment of God and Christ, and the holy Spirit, to preach *Faith in Christ without us even the Man Christ Jesus*, as he *dyed for our sins, and rose again, & is ascended into Heaven, and there maketh Intercession for us*, as well as *Faith in Christ in us*. as he doth *inwardly enlighten us?* And whether it can be said that the *Man Christ Jesus* is in us, otherwise than by a figurative Speech, of giving the Name of the whole to the measure or part, as when the Sun is said to be in such a House, the fullness of the Sun's light is only in the Body of the Sun, and but a stream of Light cometh from the Sun into the House?

9. Whether the ſaid 28 Perſons had not done much better to have paſſed Judgment againſt ſom of their Brethren at *Philadelphia* (ſome of themſelves being guilty) for countenancing & allowing ſome call'd *Quakers*, and owning them in ſo doing, to hire men to fight (& giving them a Commiſſion ſo to do, ſigned by 3 Juſtices of the Peace, one whereof being a Preacher among them) as accordingly they did, and recover'd a Sloop, & took ſome Privateers by Force of Arms?

10. Whether hiring men thus to fight, & alſo to provide the *Indans* with Powder & Lead to fight againſt other *Indians*, be not a manifeſt Tranſgreſſion of our Principle againſt all uſe of the carnal Sword, & other carnal Weapons? And whether theſe call'd *Quakers*, in their ſo doing, have not greatly weakened the Teſtimony of Friends in *England*, *Barbadoes*, *&c.* who have ſuffered much for their refuſing to contribute to uphold the Militia, or any Military force? And whether is not their Practice here an evil Preſident, if any change of Government happen in this place, to bring Sufferings on faithful Friends, that for Conſcience ſake refuſe to contribute to the Militia? And how can they juſtly refuſe to do that under another's Government, which they have done, or allowed to be done under their own. But in theſe & other things we ſtand up Witneſſes againſt them, with all faithful Friends every where.

11. Whether it be according to the Goſpel, that Miniſters ſhould paſs *Sentence of Death* on *Malefactors*, as ſome pretended Miniſters here have done, preaching one day, *Not to take an Eye for an Eye*, Mat. 5. 38 and another day to contradict it, by taking Life for Life?

12. Whether there is any Example or Preſident for it Scripture, or in all *Chriſtendom*, that Miniſters ſhould engroſs the Worldly Government, as they do here? which hath proved of a very evil Tendency.

Signed by us, in Behalf of many Friends, who are one with us herein.

George Keith, Thomas Budd, Richard Dungworth,
George Hutcheſon, John Hart, Abraham Opdegraves.

POST-SCRIPT.

BY a Warrant signed by *Sam. Richardson* & *Rob. Ewer*, Justices, the Sheriff and Constable entered the Shop of *William Bradford*, & took away all the above written Papers, they could find, call'd, *An Appeal*, &c. and carried the said *W. Bradford* before the said Justices, and also sent for *John M' Comb*, who (as they were informed) had disposed of two of said Papers, and they not giving an account where they had them, were both committed to Prison: also, they sent *Robert Ewer*, and the said Officer, to search the said *W. Bradford*'s House again for more Papers, &c. but found none, yet took away a parcell of Letters, being his Utensels, which were worth about ten Pound. Now the said Papers being seized, and a great Rumor spread abroad of *Sedition*, *Disturbance of the Peace* and *Subversion of the Government*, &c. we have, though with some difficulty, procured the said *Appeal* to be Reprinted, that every one that desired might have the Opportunity to read & judge of the matter contained in the said *Appeal*, and also to signifie, that we did not nor do not intend any thing against the present Government, or Magistracy, but own them in Commission to be Magistrates, and account it our Duty to obey them, either actively or passively, but knowing that it is contrary to the *Quakers* Principles to use the carnal Sword, & finding by experience, that it is impossible to uphold Magistracy without it, therefore we proposed it to be duely considered and discoursed of among all Friends at this Yearly Meeting at *Burlington*.

A Copy of the Mittimus.

WHereas *William Bradford* Printer, and *John M' Comb* Taylor being brought before us, upon Information of Publishing, Uttering and Spreading a Malicious & Seditious Paper, entituled, *An Appeal from the Twenty Eight Judges, to the Spirit of Truth*, &c. Tending to the Disturbance of the Peace, & Subversion of the present Government; and the said Persons being required to give Security to answer it at the next Court, but they refusing to go do. These are therefore by the King and Queen's Authority, and in our Proprietary's Name to require you to take into your Custody the Bodyes of *William Bradford* and *John M' Comb*, and them safely keep till they shall be discharg'd by due Course of Law; whereof fail not, at your Peril, and for your so doing, this shall be your sufficient Warrant. Given under our Hands and Seals this 24th of *August*, 1692.

These to John White, *Sheriff, of Philadelphia, or his Deputy.*

Arthur Cook, *Samuell Jenings*, *Samuell Richardson*, *Humphery Murrey*, *Robert Ewer*.

THE END.